THE CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY

QUARTERLY REVIEW

Atomic explosions
& ethical conclusions
debate: 12.

MARCH, 1961 ONE SHILLING No. 27

The Churches' Fellowship for Psychical Study

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CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY QUARTERLY REVIEW

Editor - - REGINALD M. LESTER

MARCH, 1961 No. 27

DATES TO REMEMBER

Wednesday, April 5th, 6.30 p.m.—Caxton Hall—Lecture: Mr. Gordon Turner, " God's Gift of Healing; where Science and Religion meet ".

Thursday, April 20th, 6.30 p.m.—Caxton Hall—Discussion between Professor H. H. Price and Mrs. Rosalind Heywood.

Thursday, May 11th, 6.15 for 7 p.m.—Annual Dinner, Church House, Westminster.

Monday, July 24th to Friday 28th—London Conference at Southlands College, Parkside, Wimbledon.

DR. DONALD SOPER AND PROF. H. H. PRICE AT LONDON ANNUAL DINNER

The principal guests of honour at the annual dinner this year will be Dr. Donald Soper and Professor H. H. Price, who will speak to the toasts. This is to be held at Church House, Westminster, at 6.15 for 7 p.m. on Thursday, May 11th (*not* the 10th as announced in the December issue).

Last year the cost of 25/- kept away many members who had railway fares in addition, but for our 1961 Dinner we have been able to reduce the price to 17/6 by holding it at Church House. We hope, therefore, for a much larger gathering, especially with the added attraction of two notable speakers.

Tickets from Mrs. Vivian, 46 Lyford Road, S.W.18. Stamped addressed envelopes please.

DR. LESLIE WEATHERHEAD AND DR. MACDONALD TO SPEAK AT LONDON CONFERENCE

Already a good programme of speakers has been arranged for the London Annual Conference, which this year is to be held at Southlands, Wimbledon, from Monday, July 24th to Friday, July 28th. Southlands is another splendid venue for a conference, rivalling the Froebel Institute for its grounds and buildings.

The Rev. Dr. Leslie Weatherhead will be speaking at one of the sessions on " Intercession and Healing ", and another speaker on this subject will be the well-known healer, Mr. Gordon Turner, who will talk on the healing of animals.

With his brilliant memorial lecture still fresh in our minds, we are glad to look forward to the Rev. Dr. John Macdonald speaking at the conference, who will take as his subject the Biblical Prohibition, with reference to the Hebrew original.

Brigadier Firebrace, president of The College of Psychic Science, will talk on mediumship, with special reference to telepathy, and Professor Jackson-Knight is to speak on psychical phenomena in classical times.

A talk on very different lines will be by Dr. Parrinder on African witchcraft, so the conference will offer a wide scope for discussions.

As arranged at the last general meeting, it has been decided to hold the annual general meeting during the conference, when it is more convenient for many of our members from outside London to attend. It is also hoped to arrange an opening Conference Service on the lines of the one at Hampstead last year, which was so well attended and so much appreciated.

Applications regarding accommodation should be sent to Mrs. G. Vivian, 46 Lyford Road, London, S.W.18.

Accommodation: £1 12s. 6d. per day and night including all meals. Meals for non-residents—lunch 4/6d.; tea 2/-d.; dinner 5/6d.

Lecture fees for non-residents: 2/-d. per lecture for members; 3/-d. for non-members.

How to get there. No. 93 'bus from Putney Bridge station or Wimbledon Station, which stops at Southlands.

All applications must be received not later than one week before commencement of conference.

The conference commences at tea on Monday, July 24th and ends after lunch on Friday 28th.

THE BISHOP OF SALISBURY

The Bishop of Salisbury is the fourteenth bishop to join our Churches' Fellowship as an honorary vice-president.

In his letter to our chairman, the bishop writes: " May I take this opportunity of wishing you well in your efforts ".

EDITORIAL COMMENT

At the end of this month our Fellowship will enter its eighth year—a year that seems filled with promise and far-reaching progress. I doubt whether any of us had really hoped that by the end of seven years we should become so firmly established and accepted within the Christian Church, with such an influential body of support from both Anglican and Free Church leaders, and that in addition our ranks would be swelled by members of scientific standing in medicine and physics. This link between religion and science has been truly forged.

Having consolidated our foundations, we now look ahead to considerable expansion, and for this purpose the Council has decided to divide the British Isles into five main administrative areas, each with its own area organizer. These areas are Northern England and Scotland, Western England, the Midlands, East Anglia and Southern England. Members of experience and good organizing ability have been appointed as area organizers, and on March 8th are meeting the Fellowship's Executive Committee to work out a plan of campaign.

This reorganization will enable more support and attention to be given to our 43 groups scattered over the country, and to speed up regional recruitment. It is also the first step towards our aim of subsequently appointing a full-time National Organizer, as soon as funds permit.

The subject of finance also applies to our London headquarters, which has now become an even more urgent necessity. At present our Headquarters Fund is not sufficient to pay for London premises, the main item of which will of course be rent. There have been a number of offers of voluntary help in the direction of staffing it, and it is also intended that when suitable premises are found and can be paid for, our administrative offices from Worthing would then move to London, so that we could have everything under one roof, including the Lending Library, committee rooms and if large enough—lecture rooms.

The other direction in which expansion is desired is that of our *Quarterly Review*. Many members are asking when it will be possible to enlarge it still further, and others are anxious to see it as a monthly publication. Here again finance is the problem. Each issue, which is sent free to members, costs over £80 in printing and postage. If we increase the present size beyond 14 pages, the postage cost would be doubled and of course printing costs would also be increased. If it became a monthly, we would have to face an annual cost of nearly £1,000 instead of the present £320. Neither of these steps can be taken until some wealthy financier steps forward to our aid!

In the meantime, however, there are two ways in which every member can help in a practical manner. The first is by prayer for our worthy needs to be filled, and secondly by acting whenever possible as salesmen and women. Each quarter we are glad to notice we are selling more copies of the *Quarterly Review* to people outside our Fellowship. All these extra shillings help our funds, and circulation of the *Review* in outside quarters is good propaganda for our work. We make this appeal to every member to take every opportunity to sell and/or display the *Review* as widely as possible. Copies for this purpose may be obtained from Miss White at the Worthing office. A number of our clergy members are also displaying the *Review* with other Church literature in their Church porches, and we would ask *all* our clergy and ministers to try to do likewise. Our various Study Groups should also make a point of having a sufficient number of copies on sale at the door when they have open meetings.

These, then, are some of the ways in which every individual member of our Fellowship can help our work forward. R.M.L.

MRS. BERTRAM WOODS

Our thoughts and prayers were very much with our hon. secretary, the Rev. Bertram Woods, during the Christmas period and subsequent weeks, when he suffered the very deep loss of his wife.

Mrs. Woods passed over in her sleep from heart failure, quite unexpectedly, a few nights before Christmas. We know what a great support she had been to him in his work, and what this grievous loss must mean to him. But in the highest traditions of service, he has carried on his work for his Church and the Churches' Fellowship without break. We extend to him our warmest sympathy and admiration.

MRS. GWEN VIVIAN

We are very happy to hear that Mrs. Gwen Vivian has made a good recovery from her serious illness of last autumn and winter, when she was in hospital for several weeks. As a result she missed her first Council meeting of the Fellowship since its formation. Until then, she had held the outstanding record of being the only member to have attended every Council meeting over the whole seven years period.

The support she has given to the Fellowship, both in personal service and financially, over these years has been unstinting, and her absence from us during her illness has been felt very much.

THE REV. STANLEY SIMPSON

The Fellowship has suffered another heavy personal loss in the passing of one of our well known founder members, the Rev. Stanley Simpson, who has also been a member of our Council since its inception.

Mr. Simpson was responsible for introducing the Rev. Maurice Elliott to me when I was in the process of inaugurating the Fellowship, and from then he became one of our most ardent workers and supporters. At that time, Mr. Simpson was vicar of Shoreham, Sussex, but was later moved to Long Melford, Suffolk, from where he organized each of the successful East Anglian Conferences. But his health there began to suffer, as a result both of the climate and the difficult living conditions in his parish. He developed angina, from which he passed over at the end of last November. The end came rather quickly, as he had just been offered and accepted another living in South Devon, where our Torbay and Exeter groups were looking forward to his coming.

Stanley Simpson was a forthright and fearless speaker and writer, and felt intensely the urgency for the study of the paranormal to be brought inside the Christian churches. He himself had considerable experience in many aspects of psychical study, which—combined with his active Church work—has been of invaluable help to the Fellowship.

He has now joined his other two colleagues, Maurice Elliott and William Pakenham-Walsh, and we can imagine that this strong trio on the Other Side will be doing a great deal to forward the work of our Fellowship and carry it to still greater heights.

Meanwhile our thoughts and prayers will be with Mrs. Simpson in the loss of her life partner at a comparatively early age. R.M.L.

WEST COUNTRY MUSIC RECITAL

There was a large attendance, both of members and non-members, at the Grand Hotel, Torquay, when a music recital was given in the ballroom on the evening of February 10th, arranged by the Torbay Group of The Churches' Fellowship.

The excellent programme was organized by Miss Ruth Abbott, one of our Torbay Group members, who is herself an outstanding singer of great experience, being a former principal of The Royal Carl Rosa Opera Company. Her accompanist was Mr. Reginald Dunning. Another artiste was Mr. Malcolm Russell of Exeter Cathedral Choir (his accompanist being Mr. John Coath, on the virginal). Pianoforte recitals of Bach chorals and selections from Debussy and Palmgren were given by Mrs. Margaret Salmon, wife of our member, the Rev. William Salmon.

The event proved of good propaganda value to the Fellowship, as our literature was on display and sale in the ballroom, and in the interval Col. Lester spoke briefly on the aims and objects of the Fellowship, and invited the many strangers present to come along and join us.

On May 17th an " At Home " for West Country members and friends has been arranged by the Torbay Group at the Links Hotel, St. Marychurch, Torquay, on the same lines as our annual London " At Home " at Caxton Hall, with buffet refreshments. During the evening will be shown one of the Fact and Faith films, the one selected being " Facts of Faith; the relationship between the material and spiritual worlds ".

In addition to the propaganda and funds-raising value of such events as these, they provide excellent opportunities for the exchange of views and the fostering of friendship through informal discussion, which is not generally possible at ordinary meetings and lectures.

Other groups might do well to consider arranging similar events in their areas.

LECTURES ON DIVINE HEALING

A series of lectures on Divine Healing, interpreted in terms of science, will be given by Dr. Griffith Evans, D.M., F.R.C.S., Hon. Surgeon to the Welsh Presbyterian and London Healing Missions, and a member of the C.F.P.S. Healing Central Advisory Committee, at Caxton Hall on Wednesdays March 1st, 8th, 22nd, and 29th next.

Admittance free.

FROM THE SECRETARY'S CHAIR

My first task—and a very pleasurable one—in this column is to thank the anonymous donor who presented me with £40 in notes for the funds of the Fellowship. We greatly appreciate the gift and he keen interest that lies behind it. Whoever you may be, if you read this magazine, " Thank you ".

I had what was to me the novel experience of appearing on I.T.V. (N.E. Region) as one of a panel that had been called together to discuss Spiritualism. The panel consisted of the president of the Society for Psychical Research, the president of the Spiritualist Association of Great Britain, a Roman Catholic Priest, and Presbyterian minister, and myself as representing the Fellowship. The chairman was David Ensor, author and broadcaster.

I arrived at Newcastle at 6.15 p.m. and was taken to the I.T.V. headquarters. There I found the rest of the panel partaking of a substantial dinner! At 7 p.m. we were informed that we were wanted in the studio. From then until nearly 10.30 p.m. we were busy rehearsing, watching the film we were to comment upon, and recording the whole programme, including the discussion, which incidentally was a lively one. The programme was broadcast in two parts on December 13th and 14th. A feature of the programme was a film of a sitting given by Ursula Roberts in the studio. It was not very successful, and although the interviewer was sympathetic, the tests devised for the medium were clumsy and impossible.

I did not see the programme afterwards, but I understand that it was quite good, and gave a fair presentation.

Recently we have received a number of applications for membership from people who have no church connections, or who are at most lapsed members of the church by their own admission. I cannot too strongly emphasise that our Fellowship is not " just another spiritualist organization ". It is a Christian organization founded within the church, and the context of our studies is the faith of the Church. We exist to encourage Christians and church members to study psychical and spiritual phenomena, and to relate the study to their Christian faith and life. We do not provide a sounding board for spiritualists to propagate their beliefs and practice. This is why our membership is restricted to members of the churches that are recognized by the World Council of Churches, the British Council of Churches and the Roman Catholic Church, to quote our constitution.

The first meeting of our area organizers is being held early in March. This is another milestone in the Fellowship's life. We are being increasingly recognized and respected by the churches and other organizations, and we must take advantage of the sympathy now shown to our cause. The work of area organizers (honorary), is the first step to having a national organizer to build up the work throughout the country. In the meantime we must all seek to win recruits from our own churches.

B.W.

HEALING LECTURE

By GORDON TURNER

This promises to be a most interesting lecture, for Mr. Gordon Turner is a healer of great experience and one who is pursuing his work on a scientific basis. He has taken infinite trouble to keep records of his cases and is approaching the matter in a serious and dedicated manner. He has been especially successful in the healing of animals. We feel sure that the above lecture will prove not only interesting but instructive. It is at the Caxton Hall on Wednesday, April 5th at 6.30 p.m. and is entitled: " God's Gift of Healing: Where Science and Religion Meet ". Admission, payable at the door—Members 2/-; non-members, 3/-.

CAXTON HALL DEBATE

" E.S.P. and Survival "

PROF. H. H. PRICE AND MRS. ROSALIND HEYWOOD

It gives us very great pleasure to announce this debate at Caxton Hall on Thursday, April 20th at 6.30 p.m. Prof. Price, who until recently was Professor of Logic at New College, Oxford, has already spoken for the Fellowship on several occasions but this is the first time that Mrs. Heywood has been on our platform. Admission, Members 2/-; non-members, 3/-.

Rosalind Heywood is the daughter of Colonel Sir Coote Hedley, the expert on maps and map-making. In her youth she studied music, nursed, and took a course in social science at London University. After her marriage she followed her husband from country to country during his career as soldier, and later a diplomat. She has lived in India, Macedonia, Turkey, Belgium, Switzerland, Hungary and the United States and has travelled in Africa.

She came back to live in England at the beginning of the second world war and during this she worked for the W.V.S. and for the English-Speaking Union. Of this she became a governor in 1941, for, as the result of the great kindness she had met with overseas, she had much at heart the promotion of friendly contact between the peoples of the United Kingdom, the Commonwealth and the U.S.A.

After the war she translated a number of plays by the French philosopher and dramatist, Gabriel Marcel. Of these, six have been given on the

Third Programme and Home Service of the B.B.C. and two on the stage in London and Dublin.

She was invited to become a member of the Society for Psychical Research in 1938, and a few years later was elected to its Council. She worked as an experimenter for Whatley Carington, has lectured and brodcast on psychical research and in 1959 published a book, *The Sixth Sense* (Chatto and Windus), giving a short account of investigation into psi from the scientist's point of view.

Being herself, to a very slight extent, a sensitive, she is able at times to be her own guineapig. In 1952 she also acted as guineapig, by taking mescalin, for the pioneers of research into hallucinogens from the point of view of a cure for schizophrenia. She finds that her studies in music and literature appear to throw light on the experiences of psychically gifted persons and that these in turn seem, for her, to illuminate the creative process.

THE MIRACLE OF MIND

By MAJOR TUDOR POLE

A large audience gathered at the Caxton Hall on January 27th to hear the above lecture by Major Tudor Pole, at which the Rev. J. D. Pearce-Higgins took the Chair. Major Pole said:

We have said of Society that it it has no vision, no inspiration apart from what is shown to it through the microscope and yet it is in control of our destiny. What are we going to do about it? During the next two or three years Nature will take still greater revenge for the way we have desecrated her laws. We shall see that the Governments of the world when in difficulties associated with matters of defence, take the advice of the scientists and apparently you and I, and other humble people, are powerless.

There is only one power in the universe at the present time which is capable of dealing with these perils and of the saving of life on this planet from disaster, and that power is the might of the mind spiritually directed. That might or consciousness belongs to all of us. There is a whole universe of consciousness waiting to be explored, to receive light from the Creator. How much do you know about your mind? Mind is very much like an inverted iceberg with six-sevenths above the sea level and one-seventh below, and the one-seventh below is the portion of the mind that acts through the brain which, for the majority of people, is the only consciousness they know anything about.

Sometimes in your dream life you will appear to be watching an event and also taking part in it—using two parts of the mind which we can use here and now through reason, imagination, etc. Without memory mind would have no value and consciousness very little; and life would be pretty well senseless. Nothing you have thought or felt from birth upwards is lost. It is registered in an etheric library to be called upon at will; and the essence of the experiences that have come to us are valuable for us to utilize in the next state. This aspect of the mind gives man consciousness of his Maker, with the power of being able to progress through the increase of vision. Then man's mind is helped to attain through love a means of placing his whole self at the service of his fellow men.

This mind is at present in a darkened condition. Materialism has flowed across the world even in so-called Christian countries; and unless enlightenment can be poured into the human consciousness there is very little hope left for the human race. You may feel that this is a sweeping statement to make; but if you go home and think very carefully about the state of the world and about the way in which mind, or consciousness, is not being used by the majority of people in the service of the world as a whole, you will realize that the greatest necessity is the power of Christ to help us to learn how to open our minds and become receptive to the new light and power that will save the world.

At the present time light is being poured through from the spiritual worlds and our co-operation is needed. How can we tune in? The first thing to remember is the power of expectation. You must be willing to be used, to expect to be used, here and now by the spirit of Christ. The next point is to learn how to completely still the mind in silence. You cannot create a vacuum but if you start your prayer with expectation and go into the silence holding the thought you are becoming yourself receptive to the light and will realize that seers in our midst can see and become aware of the way in which these outpourings of spiritual power are coming nearer and nearer to the fringe of spiritual consciousness. As your mind becomes a mirror it will begin to reflect and radiate something outside yourself which is this light.

(*This is a very abbreviated summary of the lecture.*)

NEWS FROM STUDY GROUPS

Exeter

The monthly meetings continue to be well attended. Speakers for January and February respectively were Mr. Anthony Dobson on " The Unfoldment of the Spiritual Mind ", and the Rev. John Crowlesmith on " Recent Research into Dreams ". The group has the advantage of a centrally situated regular venue in the Oddfellows Hall, close to the Cathedral, and its success is very largely due to the keenness and able organizing of its hon. secretary, Captain A. E. Hart, and the considerable amount of " behind-the-scenes " support from Mrs. Hart. The chairman of the group is Professor Jackson-Knight of Exeter University.

Torbay

The speakers at the monthly meetings here, in January and February, were Mr. John Benians on "The Path of Initiation", and Major D. B. Stevens on "Western Views on the Paranormal". On March 23rd an open meeting has been arranged at the Grand Hotel ballroom, when the London sensitive, Miss Ursula Roberts is to speak on "The Human Aura", illustrating her lecture by colour charts. On April 29th, Mr. T. R. Powel, M.A., from our Isle of Wight group, will talk on "The Psychic Background of the Early Church".

In addition, the monthly study groups continue, and also the weekly Healing Service at Christ Church, Ellacombe.

The group is sad to be losing its chairman, the Rev. Edward King, who is moving to another church at Cheltenham, but Torbay group's loss will be Cheltenham group's gain.

Isle of Wight

This group, which meets at Shanklin, are now hoping to form a second group on the other side of the island for the convenience of members there.

Worthing

This group announces that they have commenced a healing service on Thursday evenings at 7.30 at 19 Valencia Road (immediately opposite Worthing Station), to which everyone needing or interested in healing is welcome.

Putney

This group holds monthly open meetings in St. Mary's Vestry Hall, Putney Bridge. The Vicar, the Rev. J. D. Pearce-Higgins, usually takes the chair and these meetings are well attended by an appreciative audience.

Coventry

The Coventry group notifies us that they are holding an open meeting at The Pearson Room, Y.M.C.A., The Quadrant, Coventry, at 7.30 p.m., on Friday, April 14th, when The Rev. Dr. John Macdonald, M.A., B.D., S.T.M., will speak on "Life Now and Then; a Christian looks at Survival". For further particulars please apply to Miss D. Lawrence, Felstead, Norton Lindsey, near Warwick.

REV. J. D. PEARCE-HIGGINS

The Rev. J. D. Pearce-Higgins tells us that he has been asked to stand for the Council of the Society for Psychical Research. He would appreciate it if members of the Fellowship who are also members of the S.P.R. would be good enough to vote for him, even if it is only by proxy, as it would be useful to have our own vice-chairman on the S.P.R. Council.

MORE NEW GROUPS

The formation of new Fellowship Groups is going on apace.

Following on the big public meeting at Portsmouth in December, a new group has now been formed in that city under the Rev. Mervyn Rich, with Mrs. Cuthbert as hon. secretary. The group has the support of the Rural Dean and the President of the Free Church Council in Portsmouth, and—as announced in our last issue—the Bishop of Portsmouth has joined as an honorary vice-president.

A new group has also been formed in another important city, Plymouth, under the leadership of the Rev. John Reed, with Mrs. Durham as hon. secretary. This now provides Devon with three active groups, and others in that part of the country are anticipated being formed shortly, at Exmouth, Taunton and Truro.

A third new group has been formed at Farnham, Surrey, the hon. secretary of which is Miss M. Brice-Smith, Moors Cottage, Elstead, Surrey.

We now have upwards of 40 groups actively functioning, and with the re-organization of our regional administration (reported elsewhere in this issue), it is hoped that many more groups in different parts of the country will be formed during the coming year.

It is helpful for all groups to appoint at the outset a working committee, comprising chairman, hon. secretary and treasurer, and four or five other members, who can then organize on a business-like footing programmes of speakers, lines of study and other matters arising from month to month.

OUR FOUNDER'S VISITS

Since the last issue of this *Review*, Col. Lester has spoken at several meetings outside the ordinary Fellowship groups. In December a most successful public meeting was held in the Guildhall, Portsmouth, all the 300 seats being filled, and the audience included more than a dozen local clergy and ministers. Col. Lester spoke on the aims and purpose of the Churches' Fellowship, and at the end of the meeting there was a great demand for Fellowship literature. The meeting was concluded by a 10-minutes' clairvoyance by Mrs. Ena Twigg.

In January, Col. Lester addressed a full-to-capacity meeting at The London College of Psychic Science, with Brigadier Firebrace in the chair, and another excellent meeting was a talk to the Exeter University Methodist Society in February on the work of the Fellowship, which was given by special request.

Among forthcoming meetings, Col. Lester will speak to the Highgate group on Tuesday, March 7th, and the New Forest group on a date to be arranged in May.

With the kind permission of the painter, Miss Violet Skinner (who owns the copyright), I have pleasure in submitting this black-and-white reproduction of her latest picture: " Into the Happy Lands ". This is the first time, I believe, that the subject of a future life for animals has been portrayed. The International League for the Protection of Horses does its best to help and succour horses during their life here on earth, so I think it well that we should show that we are not unmindful of future possibilities; maybe also the idea behind the picture will bring some comfort to those who have lost old friends and to those who have been horrified by the atrocious conditions attending the traffic in horses in many countries. DUDLEY ALEXANDER

Orders for copies of this picture, in colour, size 18-in by 32-in., may be sent to Miss A. E. White, 31a Chapel Road, Worthing.

Price, including purchase tax, unframed, £1 15s. 6d.

INTO THE HAPPY LANDS

By DUDLEY ALEXANDER

For some fifteen years I have been interested in the subject of a Future Life for all living things, and I believe in this, as do many thousands of others, for the following reasons.

(1) God made them all, and I feel he must wish them to survive and evolve further.

(2) God is Love, and I cannot believe that, where love has existed between men and animals, God will separate, for ever, those who have loved each other.

(3) Most people, I think, would be disappointed if there were no birds in heaven, in fact birds are mentioned several times in hymns, etc. There are the " Horses of Fire " in the story of Elijah, and other instances also.

(4) If *some* animals, or living creatures are supposed to be in heaven, I think it follows that *all* must be there, divided perhaps into localities suited to their needs, i.e., wild or tame animals.

(5) If " all men are to be saved ", and even bad people will have a chance of improvement, I cannot see why a faithful animal should not be equally worthy of survival.

(6) People may say that survival for animals is not mentioned in the Bible, and here I think one should remember that the status of animals when it was written, was very different to what it is nowadays. There was no such thing as an animal protection society, such a thing might even have been laughed at. Yet, today, such societies as the R.S.P.C.A., P.D.S.A. and others are honoured and well-supported institutions.

(7) I think that for a great many people, their ideas might be summed up in the words of an old acquaintance, who, in his younger days had been a cowboy in South America: " If I don't find my old ponies in heaven, it's no place for me! " It is unthinkable to me that God should only allow animals who have shown specially good qualities into heaven; many have not had the opportunity,

and others, through neglect or ill treatment, have not been able to respond.

There are many well-authenticated cases of animals who have risked their lives, and even *lost* them, in attempts to save their owners from danger or death. "Greater love hath no man—or animal."

But at the moment, as far as I can ascertain, the Church's attitude to animals is negative. There is no Future Life for *any* of them. And so, on behalf of the animals, I would appeal to the higher authorities of the Church of England to consider whether it would be possible to do more for them.

Firstly—I would appeal to the Church to allow that there is reason to believe that all living creatures *will* have a future life.

This would perhaps make people less likely to ill treat them, in view of their having to answer to God in a future state, as to their treatment of animals.

It would also be a great comfort to those who have loved their animal friends, especially the aged and lonely, whose lives have been made happy by the companionship of some pet animal.

It might also make owners of animals more ready to have an animal "put to sleep", rather than keep it alive when it was old or ill and suffering. This is really a form of selfishness on the part of the owner.

Secondly—I would suggest that some prayers for animals should be inserted in the Church services. Prayer is a very powerful thing, and would be a great help to them.

Thirdly—I would ask that the holding of "Animals' Sunday" services be encouraged. At present this is left to the discretion of incumbents of parishes, and although several *are* held I should like to see many more, all over England at least.

These services are always well attended, which I think shows that any interest shown by the Church in the more homely details of life *does* draw people, who in the ordinary way, may not take much interest in religion.

In this rather "topsy-turvy" world it might even be that, hearing of the Church's proposal to acknowledge the right of animals to a future life, some might say: "Well, I suppose I may be going there too. What am I doing about it?" Strange things do happen!

It has been argued that some people may not like animals, or certain *kinds* of animals.

In this case, I don't think they would have to associate with them, and anyhow, "The love of heaven", in which we are supposed to believe, would surely soon remove such earthly antipathies.

Some people also assert that animals have no souls.

Yet with man, it seems that the possession of a "soul" is no guarantee that the owner shall lead a good life or believe in God, and an animal, with no soul, is yet able to lead a better life than many human beings.

As "all men are to be saved", the evil man must evidently undergo some form of probation. before he is fit to associate with better men, and may give trouble before he can be improved. Surely a kindly animal would be far better received in heaven, and even welcomed by the millions of animal lovers who must be there.

If men are to continue their evolution in heaven, I can see no reason why this evolution and improvement should be denied to the animals, many of whom would get off to a "flying start"! Surely love cannot be destroyed, annihilated! Soul or no soul.

It has always seemed strange to me also that those who possess souls, should have always been the most expert in torturing and slaughtering their fellow-creatures, for religious, political, or purely "grab" reasons.

I have always felt that a religion which considers the human race only, is a selfish, rather "dog in the manger" type of thing, and that *all creatures* whom God has made should be considered too. Also a religion which rather, carefully, avoids taking the part of the animals (and everyone knows how much cruelty goes on in the world) must bear the guilt of condoning this, in the same way as must ordinary people who turn a blind eye to it. I appeal on behalf of the "Lesser Brethren" and should be most grateful for any comments "for" or "against" through the medium of this *Review*.

May I thank the Editor for allowing me space for this article.

SURVIVAL? — WHAT DOES IT MATTER?

By DR. R. CROOKALL, D.SC., PH.D.

On October 13th, 1960, The *Daily Sketch* series entitled "Life After Death", included an article based on the studies of the present writer. Important new evidence in favour of an after-life was cited.

Hitherto, the chief evidence for survival consisted of (1) *earth-memories* transmitted from surviving souls, (2) cases in which there was an obvious continuity of *purpose* beyond the grave (as in the famous Chaffin will case) and (3) cases in which *personal characteristics* were minutely described through a medium who had never seen, or indeed heard of, the surviving soul. These constitute a very strong presumption of survival, not so much as individual cases, but when taken together. The matter should not be compared with a chain (which is no stronger than its weakest link), but with a bundle of sticks, each of which contributes to the unbreakability of the whole.

It will be clear that some of the cases that are adduced to "prove" survival are by no means

as good as others—all the elements that occur in any case in the law courts are not of equal value. But in the former, as in the latter, the relatively weak elements are supported by the relatively strong ones. *It is the whole case that must form the basis of the verdict.*

In this connection it is important to note that the Society for Psychical Research, a body of strictly scientific people who are not concerned with " proving " anything, but with arriving at the truth, recently published the " Palm Sunday " Case, placing the question of survival beyond reasonable doubt. It was compiled by the Countess of Balfour, and was based on special kinds of " communications " that are called " cross-correspondences ". These rule out the possibility that the whole thing might be attributed to telepathy from the living.

The evidence to which the present writer drew attention (and which was briefly reviewed in the first of the *Daily Sketch* series) is essentially different from any that is mentioned above. It is based on a study of the *experiences* which supposed dead people said they underwent in the course of transition.

Dr. Leslie Weatherhead answered eight questions, each of which had been posed by many readers of the series. A number of others were answered personally by Col. Lester. We here answer an important, commonly-asked, question that (doubtless for lack of space) was not among those considered by Dr. Weatherhead—" *Survival*? *What does it matter*? *Why bother about the answer*? *Shouldn't we live in one world at a time*? "

If our main thesis is acceptable, knowledge of survival and the conditions under which we survive matters a great deal both to ourselves and to others.

A man who intends to leave Great Britain and to go and live in, say, Australia, is wise if he learns everything possible about the " new " country, the prices of clothes, of furniture, etc., before setting out. What he learns will determine his present conduct—what goods he will buy and take with him, etc. Any ignorance may later be bitterly regretted.

Precisely the same applies to the journey which we must all eventually take to the " next world ". Some of the knowledge which we may acquire as to our future conditions may prove of great value—we may know what " goods " to take with us. On the other hand, ignorance of certain matters may eventually be bitterly regretted. As John G. Whittier said,

" For all sad words of tongue or pen,
The saddest are these: ' *It might have been*! ' "

According to many independent " communications ", received in practically every country, from the supposed dead, some people who " pass on " in a quite *natural* manner, in old age, suffered during the early part of their after-life from confusion and bewilderment, due to their ignorance. They " woke up " on " the other side " and found that, so far from being " dead " they were very much alive. But they had been given to understand that the after-life comprised only two states, namely, " Heaven " (with blissful happiness) and, " Hell " (with misery, remorse and torment). Now, they were neither in bliss (heaven) nor torment (hell).

A man who finds himself thus may be bewildered, asking, " What is wrong with me? Where am I? " Nothing whatever is wrong with him if he is an ordinary decent fellow: it was the " teaching " which he had received that was wrong. The true teaching, that given by the Master (John 14, 2) is that the after-life comprises " *many* mansions ", or dwelling-places. These include states that are intermediate between the two extreme conditions of " Heaven " and " Hell ". It should be obvious from common-sense considerations, that few people are so saintly as to be immediately ready, on dying, for " Heaven ", and few are so unrepentantly evil as to deserve the torments of " Hell ". As Robert Louis Stevenson said: " There's so much good in the worst of us, and so much bad in the best of us, that it ill becomes any of us to speak about the rest of us! " How many " good " men have looked with compassion on some weak or criminal person and thought, " There, but for the grace of God, go I! " The fact is that practically everybody—all but the very greatest of saints—pass through a number of *intermediate realms*, after death, on their way to " Heaven ".

Any confusion that is incidental to finding one's place is relatively little, and of short duration, in cases of *natural death*. But sudden and violent death, especially if it takes place in the prime of life, when the body is full of vigour, is a very different matter. That is like tearing a plum-stone out of an unripe plum. Or, since death is a form of birth—the birth, or release, of the Soul Body into the " higher ", " finer ", " more beautiful " and more responsive conditions that correspond to it, i.e., into " Paradise " conditions—sudden and violent death in the prime of life may be compared to a caesarian operation in physical birth. It is a serious matter. *This person is not in a normal condition.* He is in a semi-dream, semi-waking state. He also may think, " This is neither ' Heaven ' nor ' Hell '! What is wrong with me? Where am I? " His ability to make significant observations, and consequently to adjust himself, is much less than if he had died normally. Bewilderment tends to be greater and to last longer. The fact that he is in a semi-dream state tends to make him mistake his own mental images for objective realities.

It will be remembered that Sir Oliver Lodge's son, Raymond, who was killed in battle communicated and said that some of his (dead)

comrades were smoking cigars! This, hailed by some critics as proof that the communications were all nonsense, was actually highly suggestive. Killed in the prime of life, Raymond transmitted his mental images or " dreams "—and they were dreams of the earth he had just left. He was temporarily in " Hades " (not " Hell "), the semi-dream state of men who die suddenly in the prime of life. This matter, we suggest, should be considered in relation to the question of capital punishment. But our present point is that knowledge of these matters may minimise any bewilderment that may ensue from sudden death.

Again, people who have some understanding of what goes on in the course of transition are encouraged to live earth-lives of a worth-while type. The question is often asked, " Survival? *What* survives death? " The answer is, " Everything except the physical body—the character and those mental habits that were formed during earth-life ".

Let us begin with the negative aspect of mental habits in this connection. It will be evident that any habit which can be satisfied *only through the physical body* will not be capable of satisfaction when there is no physical body. If it is difficult to " give up " now, it will be at least as difficult, and as painful, to " give up " after death! Take an apparently innocuous example, that of smoking; many people find that " breaking " this habit is painful. But, just as " Dead men tell no tales " (through their physical bodies) so dead men do not continue the smoking habit (through their physical bodies). However hard, however painful, this is one of the activities that must cease at death. The taking of drugs, including alcohol in excess, is, of course, even more habit-forming and more painful to relinquish. But there is no arguing with, or deceiving, the Great Reaper. " Whatsoever a man soweth, that shall he also reap ".

Here is the meaning of *Tantalus* in Greek mythology. *Tantalus* was " punished " in " Hades ", " reaping what he had sowed ". His state was described symbolically. Although standing in the midst of a lake, he was parched with thirst—every time he tried to drink, the water receded from him. From this " story " we can see that the ancient Greeks knew more of these matters than many moderns know. It is obviously wise to keep purely bodily habits to a minimum—otherwise, we may, or may not, be troubled with them here, but will certainly be *tantalised* by them hereafter!

On the positive side, habits can be cultivated during earth-life that are of inestimable value to us in the after-life. It is clearly wise to think clearly, to feel sincerely and to will in a thoroughly determined manner. The oftener we do this, the stronger will be our habit to do it. When, eventually, we shed the body and " pass on ", the habit 'will persist and we shall be glad helpers, instead of miserable hindrances, in the great scheme of which we begin to obtain a glimpse.

Another positive gain is to know this: if we have genuine and deep interest in music, art, literature, science, etc., which was prevented of fulfilment by circumstances, our strong urge in these directions will assert itself when circumstances change and we are no longer obliged to spend so much time and energy in " making a living ". The opportunities for such work in the immediate after-life are limited only by the depth and reality of our interest. There, if not here, we shall get—or have the opportunity to get—what we " deserve ". " And God shall wipe away all tears from their eyes."

(*to be continued*)

A PRECOGNITION EXPERIENCE

(*Sent in by a Member*)

After the last war we went back to our old home in Hertfordshire. I had a very dear friend whose husband was on the point of retiring, and that summer my husband and I decided to go on a touring holiday in Devon. My friend was born in Devon, and she said to me: " When you are touring go to Teignmouth and look over to Shaldon across the bridge, and send out a thought to my mother who was born in Shaldon."

On our tour we did not go near Teignmouth but I saw a signpost " Teignmouth " and asked my husband if we could visit it, as I had promised my friend I would try and do as she asked. My husband said that we hand't time to go out of our way that far.

However, he took the wrong turning quite by accident, so I said: " Oh, well, so long as we are on this road we might as well carry on and go to Teignmouth ". Which we did. My husband went to buy some cigarettes and I stood alone on the bridge looking across to that lovely little town of Shaldon, when I heard a loud murmuring of voices—just as though a lot of people were getting off the bus. I looked round but there wasn't a soul there. Then I distinctly heard a voice say: " Look at the two bungalows high up on the Exeter Road, and tell Ada (my friend mentioned above) that she and Stanley will be living there before next summer ". I was amazed, of course, and looking was able to see the two bungalows.

I told my friend when I saw her, but she did not tell her husband because he would have said, " A pack of nonsense ", or something similar.

Soon after he was taken ill and to convalesce he went to Devon where he met an old office colleague who had retired to Devon. My friend's husband felt so well while he was there that he decided to

have a look round to see if there was anything suitable for sale. He and his friend went over to Teignmouth for the day for a trip. While they were talking over their meal about retiring, etc., a third person joined in who said that he knew of a very good bungalow for sale which had been built by the builder for his mother and father, but they had died and so it was now up for sale.

To cut a long story short, my friend's husband, without knowing what I had told his wife, inspected the bungalow, liked it, and they decided to buy it. It was, of course, one of the two on the Exeter Road, and my friend and her husband still live there. Incidentally, they found that the builder had been the next door neighbour of his wife when she lived in Teignmouth as a child, and they had each gone to the same school.

RADIONIC ASSOCIATION'S CONFERENCE

It will interest our members to know that the Radionic Association is holding a conference in Hastings from the 17th to the 19th March. Particulars may be obtained from Miss E. Baerlein, Swinbrook Cottage, near Burford, Oxon. Those of us who attended the September conference of the Churches' Fellowship in London last year will remember the excellent paper that Miss Baerlein gave on radionics, and many, we feel, will want to know more of this interesting subject.

EAST ANGLIAN CONFERENCE

As it will not now be possible to hold a conference in Long Melford, owing to the death of the Rev. F. S. W. Simpson, members in East Anglia were anxious that we should try to arrange one in Ipswich, and this has now been fixed for 22nd to 24th September. A further announcement will be given in the June *Review*.

SOME MEMORIES OF HAPPY DEATH

By The Rev. T. L. Barlow Westerdale

It has been said that man is incurably religious. We might add that he has also an incurable belief in the immortality of the soul.

Amid the horrors of war I have witnessed a number of happy deaths. Some are vivid in memory.

Corporal Steel was more of an acquaintance than a friend of mine, but he came up to me as we entered the communication trench on our way to the line and asked, " May I walk in with you tonight, Sir? " " Certainly," I replied, " you want to talk Corporal? " " Yes, Sir. You see the call is coming for me tonight." " Nonsense," said I, " you are with Headquarters Company. In a few minutes you will be in the Adjutant's safe dug-out, 25 feet under, luckier than most of us." " No, Sir," he answered very simply, " in my prayers today Jesus has told me that He is coming for me tonight. I am quite happy about it and ready and willing to go if He wants it so."

Those were his exact words indelibly impressed upon my memory. The night was silent, the moon high in the heavens. It was fine and peaceful, but hardly had Steel finished his extraordinary confession than hell was let loose. Verey lights filled the sky, the shells fell thickly. The enemy had caught us entering the line, always the terrible danger of a moonlight night. On our left the French were blown out of their trenches and many climbed over our way. In a few minutes our trenches were filled with dead and dying men, the French who had come over and the Manchesters we were relieving. The way forward was blocked. Our C.O., Col. Swainson, jumped on the top and cried with a loud voice, " Headquarters Company on the top. Take what shelter you can in the shell holes. Let " A " Company through to the line. Quick, spring to it lads."

Up we went. Corporal Steel and I and three others slid down into a large shell hole full of mud on our right. " Keep right down at the bottom Steel," I shouted through the din. He went down, but seconds later crawled up again and whispered, " I must come up by your side, Sir. I must, I must." " Right lad," I called out. " If you must, you must, but you were safer where you were."

He came up, leaned his whole body against my left side, and believe it or not in that Hades mercifully fell asleep in a few minutes. Between the bursts of the shells I heard him snoring regularly. Suddenly the shell hole was filled with fire. I was covered with mud and blood. A Verey light went up over us. I turned and looked for Steel. He lay there still by my side, but his head had gone. The doctor came crawling through the filth—" Are you all right, Padre? " " I am covered with blood," I replied, " but I don't think it is my own. I don't feel hurt. Steel is dead and these others seem to be wounded." " They are," said the doctor, " badly. Here, take a good swig from my brandy flask and help me get them out."

One taken, one left. Why? Only God knows. But of one thing I am certain. Whether by wasting disease, sudden thrombosis or " H " bomb, it matters not if we have passed " the eleven plus exam ".

A day less or more
At sea, or ashore,
We die. Does it matter when?
Not if Death is but the Portal to the life
Elysian.

ATOMIC EXPLOSIONS AND ETHERIC CONDITIONS

A Lively Debate

Considerable interest was caused by Major Tudor Pole's " questions and answers " interview on the above subject, given at the request of the editor, and published in our last issue. Several publications reprinted the article, and various readers have written in to say that the warning and implications put forward have been corroborated from other sources.

But as might have been expected, a brickbat came from a physicist, named H. E. Huntley, who wrote two scathing letters to the editor of the *Review* and one to *The Christian World*. In the former letters he referred to the interview as " a concentration of scientific nonsense ", adding that he knew what he was talking about as he was the author of a book on nuclear physics. He then made the obvious comment that " not one scientist in ten thousand has ever heard of ' the etheric envelope ', and that it would find no mention in any reputable scientific journal ".

The editor replied that he was surprised Mr. Huntley should dismiss as " scientific nonsense " a subject about which he had obviously no knowledge nor given any study or investigation. He informed him that we have scientists in the Fellowship who have studied the etheric as well as the physical, whereas the average physicist like himself was apparently only concerned with the materialistic concept of the universe.

In his letter to *The Christian World*, Mr. Huntley referred to the article as " scientific quackery ". The Rev. J. D. Pearce-Higgins, in an excellent reply letter to that paper, wrote: " This appears to me to be only indicative of how great is the gap which remains to be bridged between orthodox science and those facts which the study of psychic phenomena and parapsychology is increasingly endeavouring to bring within the ambit of scientific thinking ". He reminds Mr. Huntley that he failed to note that the writer of the article was careful to use the world " probably " and was in fact advancing an hypothesis. " Anyone who has ready any of Major Tudor Pole's books," says Mr. Pearce-Higgins, " will appreciate how undogmatic this writer is, and also how well aware he is of the gap between his own thought and that of normal science. . . . But I find so learned, cautious and judicious a student as Professor Broad stating that he is being gradually driven to the conclusion that it is only by positing the existence of an etheric body in man that the phenomena of E.S.P. and other paranormal events can be explained. . . . That the condition of this ' spiritual body ' very largely governs both the functioning of our paranormal psychological faculties as well as of our physical health is something of which orthodox medical science appears to know nothing, any more than orthodox physics wishes to know nothing of a possible etheric envelope surrounding this planet, Mother Earth, which many notable teachers in the occult tradition have claimed and still claim is herself a living organism ".

Mr. Pearce-Higgins admitted that to Mr. Huntley this *IS* no doubt " scientific balderdash ", because his orthodox science is operating purely on the three dimensional plane, a science which apparently knows nothing of what may lie behind the atom, or alternately of what can only be perceived by enlightened spiritual consciousness, and which certainly cannot be demonstrated on the floor of the Cavendish laboratory! Assuring Mr. Huntley that the C.F.P.S. has a number of men and women who are scientifically trained in both physics and medicine, who are giving their support to us, he concluded: " We are quite prepared for brickbats to be thrown at us—we exist for that purpose! For it is our object to be in the van of study, and in this we are consoled by the historical knowledge that the unorthodoxy of one age has over and over again been shown to be the orthodoxy of the next. Further, Christians have always believed in a suprasensible world, though not one amenable to scientific measurement ".

Dr. Robert Crookall, commenting on this matter, refers to certain pages in his book: *The Supreme Adventure*, where he discusses the matter of death by explosion in some detail. In a recent letter bearing on the interview with Major Tudor Pole, he agrees that communications envisage the *possibility* of general trouble as nuclear explosions multiply. But he adds that even those scientists who are best qualified to express views on the general effects of nuclear explosions are not agreed.

Major Tudor Pole's comments on Mr. Huntley's sweeping dismissal of the whole idea are as follows: " The time has come to speak out plainly on subjects of this kind, irrespective of the inevitable criticisms that may result. I stand up to my statements to the hilt. As a matter of fact this will be proved eventually, e.g., that the hydrogen atom *can* be split (e.g., disentegrated) and this has already occurred, although not yet recognized or understood by orthodox physicists. . . . How true it is that many of the seeming fantasies and fictions of today can turn out in due course to be the facts of tomorrow, and this, in my view, is also true in relation to the questionnaire on nuclear dangers. When Einstein first announced his epoch making discoveries, Sir Oliver Lodge (a far more famous scientist than Huntley) referred to these discoveries as being ' absolute nonsense '! "

Finally, Dr. Leslie Weatherhead's comment on Huntley's letter: " It is never ' scientific ' to dismiss a matter like serious scientific psychical research in the way he did ".

MAURICE ELLIOTT MEMORIAL LECTURE

The printed copy of this lecture by the Rev. Dr. John Macdonald is now ready and obtainable at our Worthing Office. The price is 2s. 3d. including postage and we are most anxious that as many as possible of our members shall read this excellent paper, which the Fellowship considers one of the most valuable statements on the study of psychical research that has yet been made, and they hope it will have a very wide circulation.

THE "DAILY SKETCH" ARTICLES

Issued now in booklet form these have proved a great success. Copies are still available at our Worthing office, price 1/6d., postage 4d., and we can recommend them as being of great value to those new to the subject of psychical research and for discussion groups.

MAURICE ELLIOTT PORTRAIT

A few copies of Mr. Morse-Brown's excellent portrait of the Rev. Maurice Elliott are still available at our Worthing office. Mounted they measure 5-in. by 6½-in. and the price is 3s. 9d., including postage.

ANONYMOUS DONORS

The Fellowship acknowledges with grateful thanks two anonymous donations of £40 and £6. We are also especially grateful to members who have kindly covenanted their subscriptions.

THE FELLOWSHIP BOOK CLUB

Owing to some delay over which the printers seem to have no control we have not yet received copies of Dr. Crookall's book issued at special terms to Fellowship members; and for which a large number have subscribed, entitled *The Supreme Adventure*. However, it is understood it will be out by the end of this month.

Will other members who have not yet ordered a copy kindly apply to our Worthing office. The special price is 13/4d. including postage to members of the Fellowship and 19/10d. to non-members.

The Tudor Story

The publication of this book is still uncertain, but is not likely to be until the end of the year. Will members kindly look for an announcement in a future issue of the *Review* where it will appear as soon as the date has been fixed.

THE PERSONALITY OF MAN

We are very glad to announce that this valuable Pelican book has now been re-printed at 6s. 6d., including postage. Written by G. N. M. Tyrrell, at one time president of the Society for Psychical Research, it explains in a non-technical way the present position of psychical research, and explains the various techniques that have been worked out for personality investigation, gives numerous examples of evidence and so on. It examines the new knowledge thus won in relation to religious belief and to sociology. Will study group leaders please note, as this is one of the books specially recommended for study.

BOOK SERVICE

The Bible as Psychic History (Revd. Maurice Elliott). Rider. 15s. 9d.

This scholarly book explains clearly how modern psychical knowledge can illumine the entire Bible story. Its survey of the Old and New Testament 'miracles' reveals an astonishing similarity with more recent psychic phenomena, and intimates what could easily have happened in Biblical times.

Man in Search of Immortality (Charles R. Salit). 27s. 6d.

This is a story of man's search for security, certainty and peace. But, since life holds no final peace, permanence or certainty, the quest seemingly must go on forever. Yet man, of all life forms, has been able to break through this vicious circle and proceed toward a definite goal—the concept of God, and through God to immortality.

Man in the Universe (Dr. C. E. Last). Werner Laurie, 13s. 3d.

This book attempts to explain to the ordinary reader, in simple language, that materialism as a science or as a philosophy is out of date, and it provides both layman and expert with a completely new basis for thought and further enquiry.

Radionics (John Wilcox). Jenkins, 14s. 3d.

Radionics is the science of diagnosis and treatment by obtaining a 'vibration' or 'echo' (something like a human Asdic apparatus) from a patient. The process entails the use of directive thought in conjunction with certain specially devised instruments, and is a well-established study in many countries of the world.

Nerves and Their Cure (C. Edward Barker). Allen and Unwin, 16s. 9d.

This book is written for ordinary people—victims of nervous illness, and provides a workable down-to-earth answer. It is free from technical

jargon and gives practical understanding and guidance. Here is an invaluable handbook for the nervous sufferer and the harrassed mothers of young children, written from the author's own experiences. He is a practising psychotherapist in Hove.

New Concepts of Healing (A. Graham Ikin, M.A., M.SC.). Hodder and Stoughton, 13s. 3d.

Foreword by the Bishop of Lincoln: " I welcome this valuable book. It faces frankly the problems and difficulties, and is a strong plea for full co-operation between clergy, doctors and psycho-therapists in the work of healing. "

Watcher on the Hills (Dr. Raynor C. Johnson, M.A., PH.D., D.SC.). Hodder and Stoughton, 21s.

" This book provides an impressive testimony to the validity of the mystical experience and shows how absurd it is to believe that the only evidence to be weighed is that which our five senses provide. Based largely on the experiences of ordinary people, Dr. Johnson establishes a solid core of testimony which satisfies the criteria for true mystical experience."

The Enigma of Survival (Professor Hornell Hart). Rider, 21s.

" In this book Professor Hart has assembled and collated much of the most important evidence on behalf of, and against, the case for some form of survival after physical death. He quotes from many of the greatest authorities involved in the controversy and has included a most comprehensive bibliography."

The Personality of Man (G. N. M. Tyrrell). Penguin Books (Reprinted) 6s. 6d.

" A most welcome reprint. Mr. Tyrrell was president of the Society for Psychical Research for a number of years, and *The Personality of Man* is a most valuable contribution to the study of psychical research."

The Silent Road (Major W. Tudor Pole). Neville Spearman, 16s.

" The author's personal experiences described in these pages are varied, illuminating and always intriguing. There is so much of absorbing interest dealing with clairvoyance, precognition, dreams, memory or imagination; and Major Tudor Pole throws new light on a number of important topics."

Challenge of the Unknown (Dr L. K. Anspacher). Allen and Unwin, 17s.

" In this book the author presents his case for psychics, setting forth the numerous examples of telepathy and communication, compiled after years of investigation. The present view of science toward psychic research is brilliantly set forth, and the writing is clear and logical."

Spiritual Healing (D. Caradog Jones). Longmans Green, 12s.

" This book contains impressive and objective evidence for the existence of Spiritual Healing. The author's approach is that of a strictly scientific mind, and he makes no attempt to dramatize his material. He quotes a large number of cases, which should be very helpful to the student of spiritual healing."

The Supreme Adventure (Dr. R. Crookall, D.SC.) Clarke & Co., Fellowship members 13s. 4d.; non-members 19s. 10d.

" This is a meticulously compiled volume and purports to be personal testimonies of the experience of death and survival. Taken together they form an impressive body of evidence. Dr. Crookall is an eminent scientist and a student of psychical research of many years standing."

Between Time and Eternity (Olga Park). 20s.

" The incidents in this book are taken from the author's own experience and stem from her religious sincerity. She has had the experience of finding herself outside her physical body and has been spoken to in what she describes as much the same way as the Prophets of the Old Testament spoke to mortals. She believes that the climacteric purpose of God in Jesus was that all men should receive His help as sojourners in Time—but as citizens of Eternity."

Healing, Meditation, Prayer (E. J. Alsopp, J.P.). 2s. 8d.

" This excellent little pocket booklet of some 50 pages, by one of our hon. vice-presidents, is a most useful guide to those wishing to learn more about methods of meditation, and how best to practice it.

" There is also a very helpful section on the different types of non-medical healing—Spiritual Healing (absent and contact), Spirit Healing, Magnetic Healing, etc., followed by several pages dealing with the question: ' How can we *keep* well in mind and body? ' The foreword is by Ralph Darby."

All these books may be obtained from Headquarters, 31a Chapel Road, Worthing.

STOP PRESS !

Midlands Conference at Oxford University has been fixed for 8th to 10th September next. Full details in next issue.

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